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THE EAGLE'S EYE

Volume 24 No. 2

BRIGHAM YOUNG UNIVERSITY

Spring 1992



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Director's Corner

by Rush Sumpter,
Director, Student Leadership Development

We have just completed the celebration of our annual Lamanite Week and I can't remember a better celebration. Everything about the week was superb. Our student committee planned creatively and executed their plans professionally. I am very proud of what they achieved.

The week was a truly multicultural event! We succeeded in showcasing the beauty, joy, and uniqueness of the Polynesian, American Indian, and Hispanic cultures in appropriate settings. At the same time, we showed the unity that we feel because of the gospel of Jesus Christ. We demonstrated our respect for and commitment to diversity. More importantly, we showed that all of us are children of the same God and brothers and sisters.

And the attendance at the events was enormous. Each event had a greater attendance than in previous years. We fed 900 at the luau and entertained 1200. We fed and entertained more than 500 at the fiesta. More than 800 were at the pow wow. Even with an afternoon matinee, the evening show of Lamanite Generation was a sell out. That's 1485 tickets sold for the one performance. We fell short only at the alumni banquet. When it was time to order the meals, we had sold only ten tickets. So we cancelled that event and

hosted our guests in the cafeteria, a traditional meal for any student.

We realize that travel to Lamanite Week is neither cheap nor easy. Work and family obligations add to the difficulties. Therefore, we are thinking of scheduling the alumni reunion with special activities for alumni only every two or three years rather than every year. We will publicize the date and activities in *Eagle's Eye* and the alumni newsletter well in advance of the actual year chosen. In this way, alumni could schedule their travel a year or two ahead of time and be sure that they would see many of their classmates and friends when they got here. What do you think of the idea? Write to us and let us know.

Meanwhile, we are still exuberant about the development of our Lamanite peoples on campus. Their achievements and their presence here are attracting more and more attention worldwide. All the credit for what happens goes to outstanding students and people like Jimmy Benally, Ken Sekaquaptewa, Darlene Oliver, Enoc Flores, Savania Tsosie, Shirley Burrows, LaVay Talk, and Mili McQuivey who work with them so closely. And we are grateful to our alumni, the mothers and fathers and Church leaders who are sending us such fine daughters and sons. ■

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THE EAGLE'S EYE

Volume 24 No. 2

BRIGHAM YOUNG UNIVERSITY

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CLIMBING the LADDER

by Moana So'o

From a goal-less wanderer to a multi-talented performer and cartoonist, Vincent Craig has made many contributions to the Indian nations.

In 1972 Vincent Craig, a Navajo from Crown Point, N.M., was serving in the Kaneohe Marine Corp. Stationed in Oahu, Hawaii he never dreamed he would meet a beautiful Indian girl on the islands. This Indian girl would change his life completely.

One day, on the basketball court of Bellow Air Force Base, a friend showed up with four Indian girls. Craig knew that one of the girls, Mariddie, would be his wife someday. Throughout his commission in the service, Craig kept in touch with her through poems and letters.

In 1973, Craig was discharged as a Sergeant after serving honorably for four years in the Marines. In the meantime, Mariddie had returned home to White River, Ariz. Craig went back to Gallup, N.M. to work for a storage company. After a year he rallied the courage to propose to Mariddie. Her response was not encouraging.

"You are going nowhere, doing nothing," she told him bluntly, "You have no future."

He realized then that he did not have goals, he was not taking care of himself, and he had no direction. That day, Vincent Craig decided to put his life in order.

Nearly ten years later, Craig received his associate degree in Law Enforcement from Northland Pioneer College, his B.S. degree in Criminal Justice, and his B.S. degree in Judicial Studies from Ari-



zona State University. Craig had also taken steps to realize one of his goals by completing his first year in the School of Law at the University of New Mexico. While completing his university education, he and his wife attended BYU where he worked as a cartoonist and editor for the *Eagle's Eye*.

From a goal-less wanderer, Craig has become a well known songwriter, humorist, illustrator-cartoonist, flutist, mountain rescue climber, and motivational speaker. Much of his success has come with his wife's loyal support. Complementing his own potential and strengths, Mariddie is the most influential person in Craig's life.

After the Marines, he joined the Navajo National Police at Window Rock, Ariz. He scored one of the highest test scores ever recorded.

Three days later Craig was in uniform. Four months after that he worked for the White Mountain Apache Police Department and then the Salt River Tribe. After years of devoted service, he became the Lieutenant Police Academy director in the White Mountain Apache Tribe. Currently, he works as the director of Probation and Parole Services for the Navajo Nation Supreme Court.

When Craig is not busy traveling or working he enjoys writing poetry, watching rodeos, flute making, and silversmithing. One of his passions is helping youth. "The greatest asset which the Indian nations have is still untapped - our youth," he said.

Aside from going to law school, Craig's other goal was to be a syndicated cartoonist. His first job as a cartoonist came when he worked as an assistant editor of the *Fort Apache Scout*. Without any previous professional experience, Craig created a cartoon called "Fry Bread and Beans" about a mischievous, troublesome Indian. All of his ideas are spontaneous. They come from experience and an appreciation of absurdity. He also created "Mutton Man," a superhero Indian who ate uranium contaminated sheep meat. It ran in the *Navajo Times* and other Indian newspapers from 1978-1990. Readers also enjoyed his cartoon "Bennie Yazzi, Undergraduate" published in the '78-'79 editions of *Eagle's Eye*. In October Craig will be spotlighted at the University of New

"SHE SAYS... FINDERS KEEPERS, LOSERS
WEEPERS..."



Mexico in the Sesquicentennial Native American Studies Concert where his cartoons will be displayed. At the concert he will sing and lecture on Native American humor.

Craig also is an illustrator. He illustrated "Portraits of the White Man" by Keith Basso, about anthropological mimicry of the White Mountain Apache Indians. Cur-

"Humor is liked because it is identifiable, relevant and a happening of daily life."

-Vincent Craig

rently, Craig is working on his own book called "Native American Humor," and a story book, that he will dedicate to his son Dustin, called "Little Man."

From where did all this talent come? As a child, Craig sang with the radio and in family settings, just for fun. Then his scoutmaster challenged him to play the guitar.

"If you can play, then you can have this guitar," he said. With just the three chords his scoutmaster taught him, Craig figured out the rest. Craig is a natural performer

who writes his own songs and performs his own music. In fact, his first real performance was at BYU during Indian Week about 13 years ago. Due to the positive response, Craig seriously looked into the music industry, and since has made three albums: "Vincent Craig Volume I," "Vincent Craig Volume II," and his recently released third album, "Boarding School Fish Story."

Craig composes songs with a variety of themes and messages. He has written songs on life, experience, misconceptions of Indians, humor, nature, encouragement to the youth, and even songs about the Navajo Code Talkers, an intelligence front-line service in which his father participated during World War II. Humor keeps his audience interested and applauding for more.

"Humor is liked because it is identifiable, relevant, and a happening of daily life," Craig says. When he sings about commodity cheese or his experiences in the Bureau of Indian Affairs dormitories, audiences roar. Craig is definitely well rounded, sharing with us the serious and the humorous sides of life.

Since his singing career started, he has opened for the Nitty Gritty

Dirt Band, TJ Shepard, and Shelby Lyre, to name a few. He has performed all over the U.S. - Alabama, California, Arizona, Utah, Colorado, Wyoming, Iowa, Michigan, Wisconsin, and Alaska.

Of all the places he has performed his most rewarding performance was in Alaska with the Alaskan Federation of Tribes. There he felt a reinforced cross-cultural bonding. Another memorable performance was in Denver at the Indian Humanitarian Awards - where everyone was dressed in tuxedos. With Craig's humble spirit and impromptu songs he loosened up the formal audience and everyone thoroughly enjoyed themselves. Performances like these are what make Craig popular. Sincere, funny and realistic at the same time, Craig has also performed at Amateur Comedy night with Charlie Hill and at the Music Festival in San Francisco.

Among the honors and opportunities he has received, there was also a "most embarrassing" moment. After landing in Iowa for a performance, Craig went straight to a nearby motel for a nap before



"LADIES AND GENTLEMEN OF THE JURY... MY CLIENT DONT KNOW THAT THE NAVAJO TRADITION OF SAYING SHHH TO WOMEN NOW CONSTITUTES HARASSMENT.... AND ITS PURE COINCIDENCE THAT HIS NAME IS CLARENCE THOMAS!"



the night show. He would be performing for a group of law students at the University of Iowa for Indian Week. When it was time for his performance to begin he grabbed his guitar and approached the stool and microphone in the middle of the stage. Sitting down, he opened his guitar case and to his surprise discovered it had broken in half. Apparently, the guitar broke in two pieces on the airline flight. Craig, however, quickly changed his act by using his harmonica and flute.

Along with his successes, he also went through plenty of failure and depression while starting his career. When he finally got his life in order, however, he says he realized that "there was more to life's offerings than a quick leap off the water tower."

Craig now uses his talents to support drug and alcohol abuse prevention programs. He created the soundtrack for "The Awakening," a production on Native American Substance/Alcohol Abuse, and wrote "Catch the Spirit," the theme song for the National Indian Conference on Substance Abuse-Inter Tribal Council of Arizona.

Not only through his songs but through personal appearances

and lectures, Craig travels across the nation sending messages to Native American students to persevere in life and to make something of their lives. One of his main concerns or fears in his life is the increase of substance abuse on the Indian reservations. In the Navajo nation alone, of 219,000 people, 39 percent of the

"The greatest asset which the Indian nations have is still untapped - our youth.

-Vincent Craig

population is under 23 years of age, and it is this age where a major alcohol problem exists.

Participating in the ward Scout committee and serving as a Sunday School teacher in the Window Rock Ward gives Craig an opportunity to teach the elders and the youth. More than anything, he would like to see his three young sons make the most of their lives.

When he was in high school, Craig attended the LDS placement program at Wayne High School in

Bicknell, Utah. When Craig was a young boy, his grandmother would walk him to the fence that had a hole at the bottom of it. He could then crawl under and go to Primary. This was the shortest and easiest route. She would sit and wait for him to finish his activities, and then they'd walk home together. His grandmother was converted to the Mormon Church with the help of two missionaries, when she lived in N.M.

Although Craig was not an active member his whole life, the principles taught by his grandmother and love of his grandmother have always been in his heart. Craig's grandmother along with his grandfather have brought much inspiration and memories into his life that he will never forget.

In this regard, he has an important message for the youth. "The most crucial tool for your life that will never leave you is the gospel," he says, "It is possible to blend the gospel with Native American values into one that will make your life even stronger. Behind everyone is a very special calling." ■

Ramona Vargas:

**Last Year's
First Runner-
up,
This Year's
Miss Indian
Scholarship**



by Sylvia Nez

Miss Indian Scholarship Ramona Vargas

Ramona Vargas, last year's first runner-up and this year's winner of the \$400 Miss Indian Scholarship, enjoyed participating in the pageant. "I loved it so much last year that I told Doreen Hendrickson (director and founder of the pageant) I wanted to do it again," said Vargas.

As a returning contestant, Ramona felt more prepared and confident than last year. "This pageant really helped my self esteem and helped me be more open with people. It helped me discover myself and the talents and abilities I had," she said.

Although an accomplished, award winning vocalist, Ramona is grateful for the "behind the scenes" experience gained from being in the pageant. "Last year I was shy during my interviews with the judges and at making friends, and so I needed help in that area this year," Vargas said. Today she appears confident, poised and prepared for any event she may encounter.

Vargas is a Yaqui Indian from Los Angeles, Calif. As an eighteen-year-old

sophomore majoring in humanities at Brigham Young University, she plans to get her Ph.D. and teach humanities in college. She has received several awards for her vocal talents and performed in Mexico, the Bahamas and on two cruise ships while in high school.

The Miss Indian Scholarship Pageant was established in 1979 by director Doreen Hendrickson to encourage scholastic achievement. Each contestant receives a scholarship from the American Indian Services (formerly Lehi Foundation) of Provo to encourage self improvement through educational pursuits. This year the foundation awarded nearly double last year's prize of \$1,000. Anyone interested in participating in the Miss Indian Scholarship Pageant must have at least one-quarter Indian blood, be between the ages of 17 and 26, and must reside in Utah.

The first runner-up in the pageant was Michelle Losee, an Alaskan Tlingit of Layton, Utah. She is the daughter of Christopher and Annette Losee. She is currently a nanny and plans to attend

the U of U and major in jazz dance choreography. Losee was recognized in "Who's Who Among High School Students" two years in a row. An accomplished dancer, Losee has performed at the Osmonds' Freedom Festival, at a San Francisco 49er's game, and at a San Diego Basketball game. Losee received \$250 as well as an award for "recruiting the most support for the pageant," according to Hendrickson.

An award of \$150 was presented to second runner-up, Sheila Luther, a Navajo from Heber City, Utah. Luther also received an award for obtaining the most personal support and for overall pageant support. Third runner-up, Michelle Toledo, a Navajo attending Provo High School, received \$150. Nancy Hubbard, a Navajo studying at Bonneville High School, placed fourth in the pageant and received \$100. Other contestants included: Jennifer Giles, Joni Tsosie, Bella Johnson, and Lucy Cambridge. Each received \$100 for participating in the pageant. ■

ALL THE WAY FROM POLYNESIA

by Richard Kennerley



"That tackle came all the way from Samoa!" cried the announcer as BYU linebacker Alema Fitisemanu leaped over two opponents to smash a Penn State running back at the 1989 Holiday Bowl. Over the years, players "all the way from" Samoa, Tonga and Hawaii have made a great contribution to the success of the BYU football program.

One reason Polynesians are successful is that their culture teaches a strong respect for physical and character strength.

"Polynesian kids are very physical," says BYU quarterback and receivers coach Norm Chow, a Hawaiian. "You have to be strong to survive in the Polynesian culture." This attitude, combined with Polynesians' natural size and strength makes them well suited for the sport of football.

One player whose hard-hitting style added to the success of BYU football last season is Tongan fullback Peter Tuipulotu. At 5 feet 11 inches, 205 pounds, Tuipulotu averaged 56.3 yards per game rushing. Highly recruited by all of the PAC-10 schools, Nebraska and San Diego State, Tuipulotu came to BYU for two main reasons – the first because his older brother, Tom, played at BYU. The second reason is that BYU told Tuipulotu he might start as a freshman. At other schools he would have had to redshirt or play back-up for his first year.

Although not LDS when he came to BYU, Tuipulotu was baptized in January 1991, with Heisman Trophy winner quarterback, Ty Detmer.

Highly recruited freshman running back Mark Atuia saw considerable action in his first season at BYU



Quarterback and receiver coach Norm Chow has made a significant contribution to BYU football

One freshman who made an obvious impact last season is running back Mark Atuaia. From Laie, Hawaii, Atuaia was the Hawaiian Player of the Year in 1990 and 1991, Gatorade Player of the Year in 1991, and the 1991 Aloha and Hula Bowl Athlete of the Year. During his first season with BYU football, Atuaia gained an average of 32.8 yards per game despite limited playing time. A player who has surpassed expectations, Atuaia is an explosive, exciting addition to the BYU offense. He is expected to be a mainstay of BYU football in the coming years.

Another running back to watch next season is Hema Heimuli. Heimuli planned to play this past season until he ruptured his Achilles' tendon. Recruited by Michigan, UCLA, Utah and Arizona, Heimuli decided to attend BYU because he wanted to attend a school with an LDS environment. "I came to BYU because of the Church standards, and I wanted to serve a mission to thank the Lord for all he has given me," says Heimuli. He returned in 1991 after serving two years in the Anaheim, Calif. mission.

Like Tuipulotu, Heimuli had an older brother at BYU, Lakei Heimuli. Lakei had an impressive record at BYU. He was a starter on the 1984 championship team and holds the all-time BYU rushing record. When asked about following in his older

brother's footsteps, Heimuli replies that he feels "a little nervous" about trying to live up to Lakei's accomplishments. Mainly he feels grateful. "Lakei opened the doors for me," he says. "Because of Lakei, schools would look at me."

As to whether Heimuli will impact BYU football like his brother, he says laughing but confident, "The future will tell."

Another player preceded by an older brother is senior defensive back Kapi Sikahema. Younger brother to NFL All Pro Vai Sikahema, Kapi turned down scholarship offers from Arizona and Arizona State to walk on at BYU. Although not offered a scholarship from BYU, Sikahema knew he "just wouldn't be happy there at Arizona or Arizona State," so he turned down those offers and decided to serve a mission. In 1988, after returning from a two-year mission in Tonga, Sikahema walked on to the BYU football team.

The LDS Church is very strong in the Pacific Islands. As a result, many Polynesians, such as Sikahema and Heimuli, come to BYU to play football because they want to attend a school with LDS standards.

"The Church does influence some players to come to BYU," says Chow, "but a lot of Polynesians also come for the same reasons as any other non-LDS athletes."

Such an athlete is wide receiver Micah Matsuzaki. Hawaii Offensive Player of the Year in 1988, Matsuzaki was recruited by California, Hawaii, Oregon, Oregon State and BYU. After narrowing his choices down to BYU and Hawaii, he chose to come to BYU because he "had a good feeling about it." As he was non-LDS at the time, the Church was not an influential factor. Matsuzaki says that being away from Hawaii "has made me closer to my family." He values this more than any football experience. Matsuzaki was baptized in April, 1991.

Chow has possibly made the greatest contribution of any Polynesian to BYU football. He has been an important part of the successful BYU offense for the past 14 seasons. He coaches the famed BYU receivers and quarterbacks, and as offensive coordinator, he calls BYU's plays. For several years, he was also involved in the BYU recruiting program.

Besides being responsible for coaching the quarterbacks and receivers, Coach Chow also feels a strong responsibility to encourage the Polynesian players to succeed in life by concentrating on their education. He stresses the importance of studying to the Polynesian players so much that sometimes "they get mad at me" says Coach Chow. "I remember a player, Keith Uperessa, always getting mad at me for telling him to concentrate on school. Now Keith has his Master's degree and is coaching football at Snow College."

Two Polynesian players from BYU who have gone on to excel in professional football are Vai Sikahema and Hawaiian Kurt Gouveia. Gouveia plays linebacker on the NFL Superbowl championship Washington team. He distinguished himself in the 1991 Superbowl by intercepting a pass and running it back to the ten yard line. Return specialist Sikahema played for five years with the Cardinals (two years in St. Louis and three years in Phoenix) before being traded to the Green Bay Packers last season. Sikahema achieved NFL All Pro status in his first two years with the Cardinals.

Polynesians' enthusiasm and athletic ability have made a great contribution to the success and spirit of the BYU football team for many years. With promising players such as Heimuli and Matsuzaki coming to BYU every year, the future looks bright at a school where the word "Polynesian" has become almost synonymous with football. ■

Weaving Threads of Diversity: BYU's International Faculty

International faculty members bring the world to their students

by **Adriana Velez**

Just as a tapestry needs a wide variety of colors and textures, every university needs a diverse faculty and staff. International professors teach students to be more sensitive and accepting of different cultures and to see the world from a different perspective. Additionally, international faculty serve as role models for multicultural students.

Dr. Masakazu Watabe, a professor of Japanese from Yokohama, Japan, says, "My upbringing in Japan certainly adds a lot to what I teach." Watabe said that growing up in another country helped him to "look at things from different perspectives rather than looking one set way. . . There are so many ways of looking at things."

"You don't feel threatened in terms of rudeness...It's a pleasure to be here."

-Dr. Michael M. O. Seipel

Watabe encourages BYU students to interest themselves in human and practical values. He thinks many students study Japanese for business reasons when there are more worthy motives. For example, a desire to gain a better understanding of Japanese cultural values.

Watabe says that it's "really nice to be a part of young peoples' lives just as they're ready to enter the world." He is interested in this transitional time of a student's life. "I

love to raise flowers and trees, but nothing is more exciting than to see people grow."

Dr. Michael M. O. Seipel, professor of social work, was born in Korea and moved to Salt Lake as a teenager. Seipel is a naturalized citizen and well assimilated into American culture. However, he still retains Korean culture in his life.

Seipel encourages students to expand in their associations and interests. He says he likes to see students "get involved in more diverse activities. . . be more sensitive and participate in political service."

Seipel loves BYU's environment. "You don't feel threatened in terms of rudeness. . . It's a pleasure to be here," he said. He used to mock BYU, but he has learned to love it. On his first day here, Seipel says he went to the Cougar eat and instantly thought, "find non-smoking. Then I realized - the whole place is non-smoking!" He thinks people here are generally nice: "they try to do good things, and I appreciate that."

Dr. Orlando Alba, a visiting professor from the Dominican Republic, teaches Spanish, Socio-linguistics, and Phonetics. Alba previously taught at the University of Santiago in the Dominican Republic.

"So far I am happy because I have the opportunity to research, to work on different things. In the Department there is a good atmosphere. I have received aid and cooperation from my colleagues," he said.

Alba thinks that BYU students are highly educated. "All of them can speak very well. They have a very high academic level." He also finds

them very respectful and enjoys the friendly environment.

Dr. Adriano Comollo is from Turin (Torino), Italy and teaches Italian Language and Literature. Comollo wants to see more political discussions at BYU. "Italian students speak more about social problems . . . they talk about politics, social problems. Here there are less people involved. In Italy sometimes it's too much. . . but at least they're discussing," he said. Comollo encourages students to vocalize their opinions and not worry about vindictiveness from a professor.

"It is not enough to be smart - they [students] have to be compassionate."

-David Dominguez

Dr. Itzhak Harpaz of Israel, a visiting professor on sabbatical, teaches Organizational Behavior. He feels he brings international experience into his classes, such as his Cross Cultural Management class. In this class, he discusses failures that occur due to cultural differences.

Harpaz believes that students should challenge the authority of teachers more often. "In Israel, a professor can't say anything without being challenged. They must keep on their toes and be ready to defend themselves," he said: "Students should assume nothing."

A Los Angeles native, David Dominguez teaches criminal law, labor and employment, and negotia-

tion skills at the J. Reuben Clark Law School. He sees his employment here as an opportunity to learn about a community completely different from any other he has experienced. He hopes to "bridge an old way of thinking to a new way of thinking and see what happens."

Dominguez' B.A. in religion gives him a fascinating background for law. He explained: "All religions gage a person's motivations and character. Law substitutes for religion. Law regulates behavior from the outside because we don't have the inner laws to govern our lives. It's an extrinsic control mechanism."

"I love to raise flowers and trees, but nothing is more exciting than to see people grow."

-Dr. Masakazu Watabe

Dominguez would like to change the practice of rewarding individuals to rewarding teams and groups. "I would hope that we could learn a healthier network, dedicating curriculum to make sure students of different race, gender, background, political affiliation are able to share. Mutual enrichment occurs when students teach students. If we could increase that sensitivity, learn to share, we would equip our students to do more than they're trained for," he said.

Dominguez uses his earlier experience with the law in Los Angeles to give his students a more rounded perspective. He says that his community used to see the law as a tool for the powerful to oppress the weak. Conversely, many people here "tend to see it as good, worthy of defense and obedience." Dominguez teaches his students that "it is not enough to learn - they must have to see they are responsible for the weak. It is not enough to be smart - they have to be compassionate." ■

11th Annual Harold Cedartree Dance Competition Winners

Men's Fancy

Stanley Pretty Paint
Crow
Crow Agency, Mont.

Men's Traditional

Nathan Largo
Navajo
Brimhall N.M.

Men's Grass Dance

Paul Pacheco
Santo Domingo Pueblo
Blanding, Utah

Women's Fancy

Theresa A. Largo
Navajo
Brimhall, N.M.

Women's Jingle

Johnna Blackhair
Chippewa Cree
Ft. Dulchesne, Utah

Women's Traditional

Lunita Ariwite
Sho Ban
Ft. Hall, Idaho

Girl's Fancy

Janell Jefferson
Crow-Sioux
Crow Agency, Mont.

Girl's Traditional

Kendra Joe
Navajo
Montezuma Creek, Utah

Girl's Jingle

Yanavia Haungooah
Kiouwa Cananche
Dennehotso, Ariz.

Boy's Fancy

Shawn Yazzie
Navajo
Farmington, N.M.

Boy's Traditional

Bryon Burson
Ute
Ft. Duchesne, Utah

Boy's Grass Dance

Tim Warren
Navajo
Tecnospos, Ariz.

Drum Competition

Loren Yazzie
Navajo Keams Canyon, Ariz.

Lamanite Week Multicultural Award Winners 1992

Dean's Academic

Elvin Fitzgerald - Indian
Mitch Kalauli - Polynesian
Alicia Rose - Latin

Dean's Leadership

Crispen Anderson - Indian
Junior Patane - Polynesian
Burton Rojas - Mexican

Cox Award

Lester John

Emil Pooley Scholarship

Edgar Zurita

PEOPLE *of* PROMISE

Brigham Young University's Lamanite celebration provides a week of culture, fun, and appreciation.

by Ana Artalejo

Twenty years ago an Indian awards banquet was held at BYU as part of Indian Week. Today, this once simple awards banquet has grown into a full week of festivities celebrating culture and traditions of not only Indians, but also Polynesians and Latin Americans.

These events typically revolve around student participation. However, people of all ages come from across the nation to perform at the annual pow wow. Approximately 150 competitors and 800 spectators attended the competition known officially as the Harold Cedartree Dance competition. This competition is held in the honor of the late Harold Cedartree, a full-blood Arapaho from Oklahoma. Cedartree made a significant mark in the Indian community through his endeavors in Indian dance and culture.

Like many other Indians, Cedartree struggled to maintain his cultural heritage in a changing world. Recovering from battles in unemployment, adjustment

to life after a war, and alcoholism, Cedartree decided to cultivate his Indian heritage. He began to share his talent of dance. His association with the younger Indian population has proven to be life long.

Cedartree received many honors for his Indian dances and his influence in the Indian community. He served as vice-president and co-chairman of A Nation-in-One Foundation, and was honored two years in a row as the American Indian of the Year at San Jose, Calif. Cedartree was also selected as the first Indian advisory member to the American Indian Heritage Foundation. Harold Cedartree died in 1978 at the age of fifty-nine.

Mrs. Clara Steele, president of A Nation-in-One Foundation, established the annual Cedartree dance competition. It is funded by a grant from the Marie Stauffer Sigall Foundation.

Other favorite Lamanite week events are the luau and the Latin fiesta. The luau was attended this year by more

*Erika Lee
and
Edgar Garcia
perform the
"Mexican Hat
Dance" at the
annual Latin
Fiesta. This
colorful folk
dance, also
known as the
"Jarabe
Tapatia," is
always a
crowd favorite*





The Maori slap dance is always a lively crowd pleaser at Lamanite Week

than 1000 people. It featured a Polynesian dinner followed by a show performed by current and former members of Lamanite Generation. The Latin fiesta featured a Mexican dinner with a Latin dance performance. The theme of the fiesta was "El Tesoro Escondido (the hidden treasure)."

This year a program called Youth Days was added. This program exposes Latin American, Native American, and Polynesian high school students to college life. More than 150 high school students from California, Montana, Arizona and Southern Utah were invited to participate. Activities included a tour of the BYU campus, arts and crafts, sports, a pow wow, and a testimony meeting. Unga Kauvaka, 16, a high school sophomore from Fontana, Calif., said he was impressed with the differences at BYU such as no caffeine and no smoking. Eric Navy, 16, a high school sophomore from Carson, Calif., said, "I've never been to Utah and I wanted to see the temple and BYU campus."

Lamanite week also featured several guest speakers. Robert McPherson, author of "Sacred Lands for Sacred People," spoke and gave a slide presentation on the lives of older Navajo women.

McPherson, from Blanding, Utah, has done oral history studies on the lives of older Navajo women. The presentation was given in the form of a double narration: McPherson tells of a Navajo grandmother (Desba) who tells her grandchildren stories from her childhood. "These are the teachings of my parents that have carried me well through life," said Desba. "Don't be stubborn. Be ready to do what you are told, for it will make you a better person. If you are lazy and sleep in you will be grouchy and irritable." After harsh teachings, Desba's elders would say to her, "My child, my baby, you are learning from this; you will live by it. By doing this, for

getting me something, you are learning an important part of your life which you can use in the future."

McPherson told of how Desba despairs of the Navajo children who follow the traditions of modern culture. "It is important to teach of obedience, hard work, physical, spiritual, and mental health, respect for elders, kindness, and consideration," said Desba.

Lamanite Week concluded with a multicultural awards banquet. Among the awards presented were the Dean's Academic Award, the Dean's Leadership Award, the Cox Award, and the Emil Pooley Scholarship.

Clela Lawrence, a 1983 graduate of the J. Reuben Clark Law school, gave the alumni address for the evening. Lawrence currently practices law in Utah.

Lawrence said that Lamanites' blessing as the people of promise is conditional. "We are a people of promise," said Lawrence. "But we will only be the people of promise as long as we live up to our obligation to keep it that way," she said.

"We need to base our successes on eternal values, not on materialism," she said. "Put on that different definition of success. Then, set your goals and pursue your dreams." ■

MacArthur Lucio, a member of Lamanite Generation, performs the "Eagle Dance." The eagle is sacred to Native Americans and represents strength, courage and wisdom



Excitement of the Pow Wow, Luau and Fiesta



Above left: A Bolivian number performed by Madeleyne Montecinos, Eva Fernandez and Amanda Montecinos; Above right: Indian in his majestic stance; Bottom left: From Samoa, a Tauluga dance performed by Maamai Salima; Bottom: Young Indian performer waits his turn with a look of anticipation



Above: The popular Samoan slap dance performed by Sim Tiatia and Tony Fiapunta; Bottom right: Bolivian flute number performed by Edgar Zurita; Bottom center: A "veteran dancer" shows newcomer some fancy footwork; Bottom left: Fancy Dancer competing in her spectacular costume



POLYNESIAN LUAU

*Lamanite Week luau dedicated
to Andy Tuitupou*

The 1992 Lamanite Week luau, according to spectators, was "the best Polynesian show outside of the Polynesian Cultural Center in Hawaii." All the performers were Pacific Islanders (students of BYU and UVCC), many of whom used to dance at the PCC or with the Lamanite Generation. A spirit of love pervaded as the performers dedicated the show to ninth grader Andy Tuitupou, of Orem, who is fighting a battle against bone cancer.

This was done to express the performers' love and support for the fifteen-year-old. Tuitupou was diagnosed in January as having bone cancer. His right leg was amputated recently in an attempt to stop the cancer. He and his family were the honored guests for the performance.

The evening began with a Hawaiian meal, followed by dances and songs from all the Pacific Islands. The first culture presented was Maori, from New Zealand. This number began with a lone Maori warrior entering the stage twirling a taiaha (spear) and grimacing at the audience in the traditional Maori welcome and challenge. He was followed by a Maori action song and Poi dance by the women, then a spectacular war dance by the men.

This number set the tone for Tongan spear dances, Tahitian hulas, Hawaiian ballads, Samoan sivas, and much more.

For the finale of the luau the performers invited Andy and his family on stage, draping them with leis, then gathered around him and sang "I am a Child of God." They said they wanted to show that although Polynesians are proud of their respective cultures, everyone has to remember that we all belong to the same family. ■

FIRST NATIVE AMERICAN STAKE ORGANIZED

**The organization of the Chinle, Arizona Stake
is a landmark event for LDS Native Americans**

By Richard Kennerley

"Now behold, a marvelous work is about to come forth among the children of men." These were the first words in President Itsuo Tano's speech during Lamanite week on the creation of the Chinle, Arizona stake. Tano is the president of the first newly organized Lamanite stake in North America.

The organization of the Chinle, Arizona stake on the 30th of September, 1990 was a landmark event for LDS Native Americans. Tano compared the creation of this first Native American stake in North America to a child's "time of weaning from its mother." Now more than ever, Native Americans in Arizona have the opportunity to show and develop their own spiritual strength and independence.

He repeatedly emphasized that now is the time for the Native American people to "prove themselves." He added that this is the age of the Lamanite people's blossoming, and as a plant blossoms, "the power is within, not without." Tano encouraged the members to rely more on themselves spiritually. Tano challenged the families of prospective missionaries to plan to support themselves on missions, rather than relying on foster parents.

"A continuing problem facing many Native Americans in the Church is choosing between some of their cultural traditions and gospel principles." Tano continued, "The people should keep traditions

which are complimentary to the gospel. . . . Being a Lamanite is a great privilege, but, the status of being CHOSEN is not a privilege of birth, but of living worthily."

The Chinle Arizona Stake has its headquarters in Chinle, 65 miles from Tano's home in Kayenta. The stake covers 6,000 square miles with over 10,000 members in its boundaries. It has nine branches and three wards. Nine of the 12 units are lead by Native Americans. Tano drives 15,000 miles every year to fulfill his calling.

Tano was born in Waialua, Oahu, Hawaii in 1943. He was baptized in 1951 when his parents were converted to the Church. After graduating from High School he joined the Air Force. Upon his release from military service he was called to the Southwest Indian Mission from 1966-68. He attended the Church College of Hawaii, (now known as BYU-Hawaii) where he earned a B.A. in history. He returned to the reservation after graduating from college to begin his career as a teacher. There he met and married the former Sarah Singer, a Navajo. They are the parents of four children. Tano earned his Master's degree in history and special education from Northern Arizona University. He is currently a high school teacher in Navajo studies, U.S. history and psychology. He is also the head coach of the varsity football team. Tano is working on a Ph.D. in history. ■

FULL *or* SELF-SERVE?

Multicultural services at BYU offer relief to struggling students

by Trevor Greene

Financial problems affect students at every university level. While frustration and stress are normal, they are not always necessary, especially at Brigham Young University. For example, one senior from Fruitland, N.M., struggled with a full-time schedule while working to support her six children. She was provided with work and financial assistance from the Multicultural Financial Aid Office.

Financial support, academic advisement, and other available services provided by Brigham Young University through its Multicultural Programs help to alleviate some of the stress and anxiety that students experience. These programs assist international, Native American, and other American minority students. They also provide an opportunity for students to feel close to their cultures while advancing intellectually.

Financial aid to students who are of at least one-quarter Indian or Lamanite descent is available in the Multicultural Office located in room 353 of the Wilkinson Center. "BYU provides scholarships for Native American students," says Mili McQuivey, one of two financial aid counselors. This office also secures tribal funding and private endowments for students.

"Take advantage of everything that's available," counsels Ken Sekaquaptewa, assistant director of Multicultural Services. He advises that financial aid, academic support, and student programs for minorities are accessible to all who qualify. "We want to help, not kick people out. We want to make the best use of the money we receive."

The International Student Office in 350 Kimball Tower offers foreign students the opportunity for employment and access to important information

otherwise difficult to obtain. About 80 percent of the international students who take advantage of the office can secure a work permit. "Check with us," says Enoc Flores, international student advisor. "Everybody suffers financially but handles it differently." A visa and permit are two different things according to Flores. A visa is required to enter the country and a permit is needed to stay. You cannot stay with only a visa. "Don't check with your friends on legal matters," he warns.

"Don't let anyone tell you that you can't make it -- because you can."

- Steve Vigil

A student may gain other significant information from one of four academic counselors found in the American Indian Academic Support Office in 350 SWKT. These consultants notify international, Native American, and other American minority students of available services on campus.

"We're here to alleviate the pain," says Steve Vigil, an academic advisor. For instance, computer service is available, and tutors are offered in almost every department, free of charge. Also, free hour-long workshops help students to improve academically and achieve their potential in selected majors. These services are for funded as well as non-funded students. "Those willing to use the services benefit; those who expect to be 'carried' through do not," says Vigil.

It's very important for a new student to make contact with people who care. The major problem facing the Multi-

icultural Program is that students don't get help until it's too late. According to Sekaquaptewa, "Too many people think they can solve the problem on their own or are embarrassed to get help." Students need to realize that the program exists for them.

A college career would be more difficult, if not impossible, for many students if the Multicultural program wasn't available. "They (advisors) take time to explain everything. If you start out with them, they'll save you a lot of trouble. They don't make you feel stupid," states Nicci Green, a freshman majoring in international relations who has been helped by the Academic Aid and Multicultural offices.

"Take advantage of the services offered," says Vigil. "I've seen miracles happen. I've seen students' lives touched who have lost hope. Don't let anyone tell you that you can't make it -- because you can." ■

Multicultural Academic Support
Brigham Young University
350 SKWT
Provo, Utah 84602
(801) 378-3821

Multicultural Financial Aid
Brigham Young University
353 ELWC
Provo, Utah 84602
(801) 378-3065

International Office
Brigham Young University
350 SKWT
Provo, Utah 84602
(801) 378-2695

THE CRANES: SERVING CANADIANS

Two BYU graduates create a successful
counseling center for Canadian Indians

by Sylvia Nez

Six years ago Ralph and Ivonne Crane graduated from Brigham Young University in sociology and left Provo for the Sarcee Reserve in Calgary, Alberta. There they created "Brava," a successful counseling center to serve the Native Indian community. "Brava means to face danger, pain or trouble, not afraid, having courage, well done or excellent," says Ralph.

The Cranes deal daily with approximately 130 groups confronted with serious mental and emotional challenges, many related to drug and alcohol abuse. The counseling sessions include family health, adult education, community health, as well as one-on-one counseling. Clients are encouraged to face and overcome their danger, pain, and troubles. They serve the Native Indian communities on the Sarcee Reserve, the Blackfoot Reserve, and the Stoney Reserve. They may travel as far as 70 miles to do their work. Although part of the Cranes' home on the Sarcee Reserve is used for counseling, most of the work is done in the communities. Families are encouraged to stay with the Cranes when protection is needed from abusive family situations, according to Ralph.

They also conduct a prevention program for children and youth, where they teach about the dangers of alcohol and other drugs. They encourage positive character traits such as confidence and self-reliance. The program uses methods such as drama – including native folk masks – music, dance, art and games. For example, during a two-hour session with middle school children, the Cranes present a self-reliance and re-



Ralph and Ivonne Crane consult outside their home and counseling center on the rolling hills of the Sarcee Reserve west of Calgary, Alberta

*Photo courtesy of Mike Cannon
Deseret News*

source building workshop. The students use their imagination for spontaneous story telling. "When people are more creative and imaginative, they tend to be more healthy. Their mental health is in balance and they seem likely to cope with life better," said Ralph.

Indeed the Cranes live a balanced life. Consequently they are positive examples of the values they have instilled within the native communities. Those values instilled by their own parents, have encouraged them to improve themselves, and to give all they can to their people.

Ivonne, of Mexican descent, grew up in Los Angeles. "I grew up in the barrios, so I had a sense of community and wanted to make things more positive. I wanted to become educated and teach my children the importance of education," said Ivonne. This example of higher learning was set by her father who also attended BYU.

Ralph's family has been on the Sarcee Reserve for three generations. His grandfather married a Sarcee and became a member of the tribe. "We've been here ever since," said Ralph. As a young boy, Ralph attended boarding school on the Blood Reserve near Cardston, in southern Alberta and graduated from high school in Calgary, Alberta. As a BYU student, Ralph was a member of the Lamanite Generation for four years and served as vice president of the group. He sang, danced and played native and modern instruments under the direction of founder, Janie Thompson.

(continued on page 23)

ROSA PARKS

THE MOTHER OF THE CIVIL
RIGHTS MOVEMENT VISITS BYU

by Melissa Bean

On December 1, 1955 many Americans felt the nation was just a bus ride away from revolution. The civil rights movement needed only one spark to light the fire for equality. That day, a black woman named Rosa Parks started a movement that has still not lost its momentum. She is called, the "Mother of the Civil Rights Movement." By refusing to give up her seat on a crowded bus to a white man, Parks signaled the beginning of an internal rebellion in the United States. On January 21, Brigham Young University welcomed this remarkable lady as part of Black Awareness Week.

Parks' actions in December 1955 changed her life irrevocably and led her to play a major role in the shaping of modern day civil rights. Riding the bus home from work one evening in Atlanta, Parks reached a breaking point. She was tired and crammed in an overcrowded bus. She and three other black passengers were sitting in one seat when a white man boarded the bus and expected them to move for him.

"They wanted four people to stand to accommodate this one man. I felt I should not have to be treated in this manner. I felt my rights again violated," she told the BYU audience.

Parks refused to move out of her seat and was arrested. That day, she unwittingly started a year-long bus strike that led to extensive civil rights legislation outlawing segregation in the United States.

Parks spoke to an overflow crowd in the newly dedicated Joseph Smith

She chronicled the success of the civil rights movement since the day she waved the starting flag for progress. "We have moved from a very bad situation in the Southern states where racial segregation was enforced," she said. Parks said she is happy, though not satisfied, with the progress in equality made thus far.

In addition, she said she feels encouraged by the amount of support she has felt in Utah. She is heartened by the number of people who believe in freedom of equality enough to turn out to hear her. "As I look out at this audience today, with so many faces, I am grateful that I have been spared to reach this point in my life where we have many freedoms, equality

and goodwill," she said.

Parks also voiced concern about the spread of gangs and violence in inner cities. She spoke of her own upbringing and stressed the role of families in raising responsible, spiritual children. "I grew up in a home where even though we were denied, it did not mean that we felt we should've been denied privileges and freedom. And even though we were poor, that did not mean that we had to live in poverty always and that we should live as human beings and trust that there would be a



*Photo courtesy of
Gerald Silver/Deseret News*

Building. Upon entering the auditorium she was given a standing ovation. Her reputation captured the students' attention and her sincerity made them listen.

"My quest, my hope, is that there will be a day that will come when all of God's children will be treated the same, and will not have any more discrimination, segregation, racial hatred or prejudice that will endanger the lives of other people," she said.

better time," she said. "I am very concerned about what is going on with our young people today. I hope that we can build stronger families with a stronger spiritual background."

About her memories of December 1, 1955, Parks remarked that life was very different then. "In the South, we were under segregation that was so oppressive that it created an inferiority among us that made it seem that we were pleased with the way we were treated, and many people were conditioned to that," she said. "There were signs that said 'White Only' and 'Colored.' All these signs affected the people. Regarding the motive of her actions that day, she said that she was totally unprepared for the response to her arrest. She was not feeling like an activist that day, but rather, a weary, hurried woman.

Parks was visiting Utah to celebrate Human Rights day – a trip that included a tour of the Church's Family History Library and meet-

ings with the First Presidency and general presidents of auxiliary organizations. Officials in the Black Student Association, BYUSA, and the College of Honors and General Education, in the midst of preparation for the University's Black Awareness Week, were surprised to learn

"I am very concerned with our young people today. I hope that we can build stronger families with a stronger spiritual background."

-Rosa Parks

that a Civil Rights hero was just 50 miles away in Salt Lake City. Working quickly, they arranged for Parks to take time out of her busy schedule to visit the University.

Her visit turned out to be the most popular event of Black Awareness Week. An eager 2,000 students had the opportunity to see and hear this

tiny, dignified lady who has made an enormous and energetic contribution to the Civil Rights Movement. Another 2,500 people listened in the halls and classrooms of the JSB. Despite crowding, a quiet, respectful attitude filled the auditorium.

A call for equality, hard work, reform, and dedication is the message Parks brought to BYU – it is the message she takes with her everywhere.

Aside from her dedication to the civil rights movement, she has worked to promote voter registration and is an influential member of the NAACP. Her contribution to the civil rights movement did not stop after her release from jail that day in 1955. She has devoted her life to her quest for love and respect for all races.

At a Salt Lake City press conference Parks reaffirmed her dedication. "As long as I can breathe and talk and be concerned, I will keep on keeping on," she said. ■

BOLIVIAN CLUB

Love of Culture, Key to Success

by Sylvia Nez

The Bolivian Club is the most active international club on campus. The members achieved this status despite their small membership.

Since the club's establishment in 1984, the Bolivian Club's membership has grown from two to forty-one. According to Amanda Montecinos, secretary of the Bolivian Club, "success comes from knowing that one is making a difference in the world, which comes from one's love of heritage."

Love of heritage motivates the members who make up 40

percent of the club's membership. BYU's International Week, including the three-hour talent show, was a success, thanks to the efforts of the Bolivian Club members.

In an effort to aid other Bolivians in financial need, the club sponsored Friday night Latin dances and talent shows. They also raised funds in their wards and communities.

The proceeds enabled two newly-arrived Bolivian students to purchase their books. Club members also helped orient the two students. "Sometimes the students have trouble understanding credit hours

or general BYU rules of conduct," said Montecinos.

The club received awards for the Homecoming Parade, Friday Night Live talent contest, and BYU's International Talent Show.

According to club president, Eva Fernandez, the club participates in community and on-campus activities. She invites everyone to become involved with the club: "We open our door to anyone who would like to learn and share the Bolivian culture. We are looking forward to serving with you." ■

LDS CHURCH IN AFRICA

ALL ARE ALIKE
UNTO GOD

by Marjorie A. Holt

The growth of the Church of Jesus Christ of Latter-day Saints in recent years was a major focus of Black Awareness Week. In the past year, the Church has grown by over 37 percent in Ghana, and by more than 27 percent in Nigeria. When compared to the growth throughout the entire Church, the significance of this growth becomes apparent.

Dr. Dale LeBaron, an associate professor of religion at BYU, was the South African mission president when the 1978 revelation gave all worthy males the right to priesthood and its accompanying blessings. "It was the first time since the beginning of time that all people, all races had access to the gospel covenants and blessings. For the Black people . . . it was, for all intents and purposes, the restoration of the gospel," LeBaron said.

Ten years after leaving Africa, LeBaron was asked by Church leaders to record the oral histories of the first members of the Church in Africa. He traveled to ten different countries, interviewing over 400 people about their entrance to the gospel. Copies of the tapes are now in the Church Historian's Office.

LeBaron told of groups of Nigerians and Ghanaians who had stumbled across copies of the Book of Mormon and because they be-



Even before the LDS Church was officially established in some African nations, faithful believers set up congregations. Shown here is a bookstore featuring LDS literature in Nigeria years before missionaries arrived

lieved so strongly, set up their own congregations, complete with women's and children's associations much like Relief Society and Primary. One such man was Joseph W.B. Johnson. After reading the Book of Mormon and praying about it, he preached in towns and villages within a 70 miles radius of his Cape Coast home. By the time the missionaries arrived, over 14 years later, there were more than 1200 people prepared for baptism by Johnson's teachings.

According to LeBaron, over 34 congregations were registered with the governments as members of The Church of Jesus Christ of Latter-day Saints. There was great demand for Church literature and information.

"Years before the Church went into Africa, in Nigeria there was a Church literature book shop," said LeBaron. Hundreds of requests for literature and for missionaries poured into Church headquarters in the 1950s and 1960s. Finally, LDS President David O. McKay decided to send missionary couples to the area to baptize, give the sacrament, and lead the Church wards.

LeBaron also told the story of Anthony Obinna, who dreamed about seeing a tall man come and take him to one of the most beautiful buildings and show him all the

rooms. At the end of the dream, the tall man showed himself as Christ in the crucified form. Years later, in 1970, Obinna came across a September 1958 *Reader's Digest*. In it he saw a picture of the Salt Lake Temple. It was exactly the same building he'd seen in his dream years before. Excited, he wrote to the address at the end of the article requesting more information. Obinna was eventually the first to be baptized by missionaries when they arrived in Nigeria in 1978.

Now the Church in these countries is growing by leaps and bounds. According to LeBaron, the greatest problem Church leaders have in Africa is unparalleled growth, and the mission presidents have a cap on how many people can be baptized each month. This is done so that the leadership base can keep up with the growth rate, and the new members can have the leadership and guidance they need to stay within the Church.

LeBaron finished with a stirring testimony. "Whenever a revelation comes, it brings us responsibility. All are alike unto God, all are his children and have a right to the gospel. We are all brothers and sisters." ■

BLACK AWARENESS WEEK

Celebrating African American Culture

By Ana M. Artalejo

"TU WA MOJA," Swahili for, "we are one," was the theme of Black Awareness Week at Brigham Young University this year. This theme is appropriate because it summarizes the Black Student Association's quest for unity. Their purpose is to find "a common goal, a common vision, to be able to truly work as one," said Pam Stokes, President of the Black Student Association. Black Awareness Week, celebrated at BYU for over a decade, serves "to help the BYU community become more aware of the contributions made by Blacks throughout history," said Stokes. "With the support of other organizations, Black Awareness Week was a success. We hope next year to attract a larger audience."

An unexpected visit from Rosa Parks, the civil rights advocate known to many as the "Mother of the Civil Rights Movement" was the highlight of the week (see related article). Other activities included an ethnic dinner, a talent show, a dance, and an informative slide show presentation on the Gospel in Africa, given by Dr. E. Dale LeBaron, assistant professor of Church history (see related article).

LeBaron marveled at the 1978 revelation giving all male members of the LDS Church rights to the Priesthood. "Never did I imagine that I would live to see the Lord reveal anything so great and important pertaining to the Kingdom of God," LeBaron said. "The Lord had

poured out his spirit upon the prophet in giving this revelation and also upon the Blacks of Africa who had long been deprived of the fullness of the Gospel blessings and ordinances."

At a banquet held for African-American students, awards for academic excellence were presented to Amini Kajunju, a sophomore from Zaire, Africa, majoring in international relations, and Joseph Nsengimanamunyadamutsa, a senior from Rwanda, Africa, majoring in electronics. Students were also honored for outstanding service in the Black Student Association, for dedication, and for achievement.

**- Joseph Smith,
BYU Graduate**

BYU graduate and Novell software engineer, Joseph Smith, was the keynote speaker for the evening. Reflecting on the theme "Tu Wa Moja," Smith stated that we are not just one, but "one in service." He added that, "While students at BYU have come a long way, they still have a long way to go. We cannot stop here at BYU; we need to go out and serve people wherever they may be."

Pam Stokes and Mike Ray were co-directors of Black Awareness Week. Stokes is a senior from Great Falls, Mont., with a double major in history and genealogy, and a minor in English. Ray, from Bay City, Texas, is a former co-president of Black Student Association and a 1991 BYU graduate with a B.A. in psychology. ■

AWARDS

DEVOTED AND INVALUABLE SERVICE

Pam Stokes
Mike Ray

ACADEMIC AWARDS

Joseph Nsengimanamunyadamutsa
Amini Kajunju

MERITORIOUS ACHIEVEMENTS

Sonya Jackson
Patrick Ngu
Zion Smiley
Lita Giddins

CERTIFICATES OF APPRECIATION

Alexandra Paul
Marquise Davis
Jonnitha Clark
Esperance Mukanwiza
Selena Lewis
Danelle Holbrook

SPECIAL AWARDS

Richard Jones
R. Stanley Adermann
Margaret Hageman

PERSONAL RECOGNITION

School Relations-Rex Pugmire
KBYU-Darius Gray
Club Advisor-Max Swenson
BYU Catering-Robert Smith

HONORS DEPARTMENT

Food Services, ELWC
David O. McKay Kennedy Center
Student Leadership Development

WORK AND SPECIAL RECOGNITION

Tom Kallunki
Jonnitha Clark

LDS CHURCH IN SOUTH AMERICA: CHALLENGES AND GROWTH

by **Adriana Velez**

In a speech during International week, Elder Charles Didier predicted frequent opposition with a high chance of success for the LDS Church's growth in South America. He described South America as a "land of extremes" in geography and population—a challenging place to spread the gospel.

South America has several languages and countries, unique cultures, and a turbulent political setting. These, along with the stereotypes and misconceptions of North Americans, challenge Mormon missionaries as they serve the Lamanites.

South America is made up of thirteen countries with five official languages (not counting native Indian languages). In 1925, in Buenos Aires, Argentina, Apostle Melvin Ballard dedicated South America for missionary work. The first stake was organized in 1950, encompassing all of Argentina and Chile. Elder Didier quoted President Kimball's advice to do more than preach: "We must establish the Church among them." He also admonished missionaries and members to teach people to govern themselves.

There have been 40,000 converts in Northern South America, 32,000 converts in Southern South America, and 32,000 converts in Brazil.

"Listening and learning are the keys to unlock our conceptions and perceptions...there is not just the Wasatch front," Elder Didier said. He noted some stereotypical terms attributed to the Latin people, such as "*manana*" (i.e., I'll do it later), and "mamma," the domineering mother who rules her home. He said that to truly serve people we must dismiss

our preconceptions and search for what is actually there. Elder Didier insisted that all Church members need to study the world: its past, its geography, its culture, and its history.

LDS missionaries in South America face another challenge: serving without culturally-biased judgement. Elder Didier said that in the South American culture, active Catholics do not necessarily attend church every Sunday. They may attend only three times in their life: once to be baptized, once for their first communion, and once for their funeral. It usually takes about three generations for converts to reach the LDS ideal of full activation. Missionaries must be patient.

In addition to turbulent economic and political conditions and health problems, Elder Didier reported that the entire continent has only four temples. These challenges make it extremely difficult—with all the other factors combined—for the saints to do their temple work.

"Fear is one of our greatest challenges," Elder Didier said, "But Latter-day Saints should not fear where there is faith." Of the Church's presence in South America he concluded, "Even if we are only the tip of the iceberg, the iceberg is emerging—and it is big."

Born 1935 in Belgium, Elder Didier joined the Church in 1957 and has since served in Europe, Canada and South America. A General Authority since 1985, he currently serves as an officer in the Belgian Air Force and as European Manager for Translation for the Church. ■

(Cranes continued from page 17)

"He's been a surprise all the way, I never knew what he was going to do. He ended up being one of our very valuable people," says Thompson of Ralph. Ralph toured Eastern Europe and Canada as well as the United States during his travels with the group.

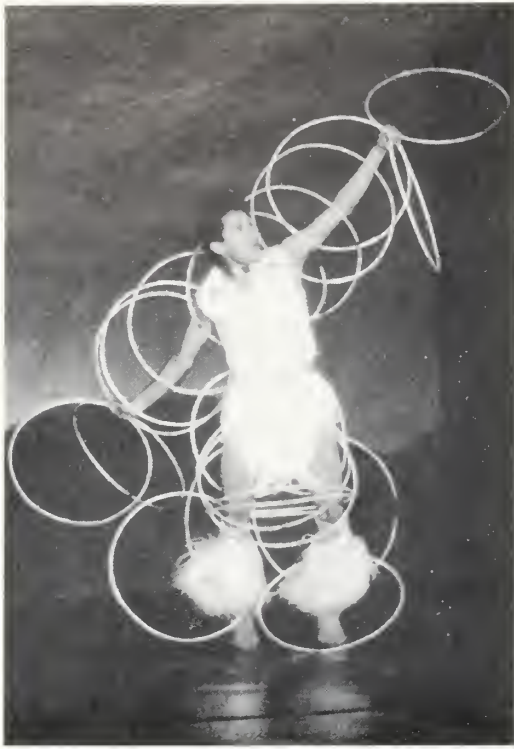
As members of the LDS Church, Ralph said part of the conviction he has concerning his work stems from his patriarchal blessing received in 1975. His blessing said his people would turn to him for strength, counsel and guidance, as he focused on his work among his native people.

"When I received the blessing, I really didn't know what that meant, but now I do," Ralph said. "I didn't really realize until I came back to the reserve that I was doing those things. It's interesting how these things roll forth. You don't know how they are going to be fulfilled, but they are," said Ralph. "We have felt that whatever degrees we obtained, we wanted to return and be part of the contribution within the native community," said Ivonne. This decision to work together as newlyweds in 1982 prompted the Cranes to not only obtain their bachelors' degrees but also their masters' degrees from BYU in clinical social work in 1986.

Ivonne also credits the gospel with keeping them growing and serving. "The gospel includes the word of wisdom, which helps us keep our family together. Our children feel they are loved. The church gives us security and positive things to do. The mountain may seem heavy and hard to move, but it can be moved. The odds are sometimes against us, but our children are growing up in the Church as I was and I'm happy about that," said Ivonne.

Denise Norton, also of the Oakridge Ward, Calgary, Alberta Stake, said, "I really admire them for choosing to go back and help their own people. They have caught the essence of what the gospel is all about—service."

For these two graduates of BYU, "Brava" means not only courage and dedication, but serving others. ■



Lamanite Generation

Journal of the Northwest Tour 1992

by Kenny Gonzalez

Friday January 31: We started our Winter '92 tour at the College of Southern Idaho, in Twin Falls. The most exciting memory of our visit there was a bomb scare. All of the buildings on campus were evacuated and the city and state police came, along with the fire department. Unafraid, we went outside and rehearsed on the lawn. That night, we presented a great show which the audience thoroughly enjoyed.

Saturday, February 1: We left Twin Falls for Nampa, Idaho where we gave two consecutive performances. There we saw in bright lights: "BYU's Lamanite Generation performs Living Legends tonight - Sold Out." This first performance set the precedent for the rest of the tour, as each performance of our ten-day tour was sold out.

Sunday, February 2: The LG traveled to Oregon where we gave a very spiritual fireside. John Querto, Luis Aiegner, Lisa John, Sue Broberg, and Mitch Kalauli were the speakers.

Monday February 3: In Hood River, Ore. our first show was at Hood River Middle School at 7:00. The evening performance

was a special one; the profits from our sold-out evening show went to building a senior citizen center.

Tuesday, February 4: The LG performed on the Warm Springs Reservation in Warm Springs, Ore. With the magical help of LG technical director, John Shurtleff and the tech crew, the small gymnasium was transformed into an incredible performance site.

It seemed as if the entire reservation was there that evening. But, this was more than a performance; it was a great spiritual experience.

Lynn Hall, a native of the Warm Springs Reservation, presented the chief of the Warm Springs tribe with a special memento on behalf of BYU and the Lamanite Generation. LG also shared their theme song, "Go My Son" with the chief and the Confederated Council. The chief expressed his appreciation for the efforts of the LG.

Wednesday February 5: After the great experience in Warm Springs, we left for Olympia, Wash. There we gave a show for Native American high school students. After the show we held a question and answer period where we stressed the value of education and culture.

Thursday February 6: We performed at the beautiful Pantages Theater in Tacoma, Wash. to a capacity audience who couldn't seem to get enough of the Lamanite cultures. At the end of the show the crowd rewarded us with an standing ovation.

Friday, February 7: By this time in the tour, many LG members were ready to go home. However, we also knew it was time to work harder. And we did. Once again the audience could not get enough of the LG.

Saturday February 8: We gave our last performance in Richland, Wash. and we were determined to end our tour just as successfully as we began it. Everything went well. The LG gave an incredible last show, and the audience again gave us a standing ovation.

The ten-day tour to the states of Idaho, Oregon, and Washington was one of the most successful state-side tours in LG history. What meant the most to everyone involved was the opportunity to share cultures, make new friends, and touch people's lives in a positive and powerful way. ■

The Bamboo Curtain is Falling

Growth of the Church in Asia

by Moana So'o



Elder Kikuchi

The "bamboo curtain" in Asia, like the iron curtain in Europe, is beginning to come down. This was the message of Elder Yoshihiko Kikuchi, member of the First Quorum of The Twelve of the Church of Jesus Christ of Latter-day Saints, at the conclusion of Asian Awareness Week at BYU.

"Scriptures prophesy that the gospel will be preached to all nations," Elder Kikuchi said, noting that this includes the heavily-populated Asian nations. "The reason this bamboo curtain has been so strong in preventing the gospel from freely flourishing has been the traditional religions which have been rooted in the countries for centuries," Elder Kikuchi said. Confucianism, Buddhism, Sikhism and Jainism are just a few of the religions that have a strong foundation in the Asian nations.

When China was taken over by the Communists in 1949, four to five million people in that land had been converted to Christianity. By orders of the Communist government, Christian missionaries left China.

In other parts of Asia, the intro-

duction of Roman Catholic and the Protestant religions made the Asian people more receptive to the gospel. There are now 13 missions in the Philippines, four in South Korea, two in Taiwan, one in Hong Kong, 14 in Japan and one mission that includes Indonesia, India, and Singapore.

"The gospel is moving and the Asian people are receptive despite the many challenges."

Elder Kikuchi

Elder Kikuchi urged all members to prepare for this growth that will be seen in the Asian countries. "Despite the different customs, foods, lifestyles, manners, histories, and ways of thinking, they are children of our Heavenly Father," claimed Elder Kikuchi, "The Asian people have been long suffering, meek and have faced many challenges throughout the ages. They are ready to hear the gospel."

"Many times the Lord says that doors will open unto you," he said. "Physical doors, political doors, the barriers of the culture and the language, and particularly I believe, the doors in the hearts of the people. The members of the Church have a responsibility to proclaim the gospel to people of other nations."

Now, there are nearly a half million members of the LDS Church in Asia: in the Philippines, 237,000; in South Korea, 59,000; in Indonesia, 42,000; in Taiwan, 18,000; in Thailand, 4,400; in India, 900; in Hong Kong, 1,800; in Singapore, 1,600; and in Japan, 96,000. Those countries still under Communist rule such as North Korea offer difficult conditions for those who wish to hear the gospel.

However, this bamboo curtain will soon come down and Asians will enjoy the blessings of the gospel, according to Elder Kikuchi. "The gospel is moving and the Asian people are receptive despite the many challenges," he said, "If this growth continues, it will be the greatest power ever known." ■

Museum of Peoples and Cultures

Although most visitors and students don't realize it, a treasure cove of information and exhibits sits just off the BYU campus. This small Museum of Peoples and Cultures hosts hundreds of thousands of historic and prehistoric artifacts and exhibits from cultures like Anasazi, the Mayas, the Egyptians and the Israelites.

The museum's archeological artifacts and other ethnic materials date from 50,000 years ago to the present. The purpose of the museum is to interpret and better understand the history and the culture of people worldwide, and to share that knowledge with the general public.

One major collection, the Dillman collection, features Ute Indian artifacts like baskets, rabbit-skin robes, toy cradle boards and beaded mocasins dating back to the early 1900's. "This is a very important collection and a rare one," said Joel Janetski, the museum director. It includes "far more forms of basketry than we thought were constructed by the Utes. This is one of the most diverse collections I've ever seen."

A collection the museum does not have space to exhibit includes 70 Mexican masks. The masks were originally donated to be sold to raise money for a new museum facility. Michael Cox, one of the museum's former associate directors, said that the museum decided to keep them because of their rareness and quality. Most of the masks are made of wood, copper or papier-mache and many of them have prehistoric artifacts, such as earrings, added to them. The masks date from the late 19th century to about 1945. Because the craft of making masks has faded in Mexico, the collection is extremely valuable.

Several interesting artifacts are displayed at the museum.



These woven carrying baskets created by the Ute people are featured in the Mildred Miles Dillman collection, recently donated to the BYU Museum of Peoples and Cultures

One item is an original, small, turquoise colored Egyptian ushabti. It was found in the tomb of Tutankhamen, an Egyptian king of the 18th dynasty who died in 1355 B.C. Ushabtis are mummy-like figures that were left with the deceased in ancient Egypt to protect and serve the bodies of the dead.

An Anasazi collection contains over 300 pieces, many of which are whole ceramic pots. It is on loan to the museum. "It is especially exciting to have so many complete pots rather than just shards," said Janetski about the collection. The collection also includes human bones, a large needle made of animal bone, and jewelry dating back to about the 11th century.

One unique exhibit consists of old bottles found in Nauvoo, Ill. The museum claims that bottle manufacturing was America's first industry. The Polynesian exhibit includes a rare feather fan and turtle shell and displays elegant shell necklaces. A chart of plants and herbs used for weave dyes hangs on one of the walls.

The Mayan exhibit features a ball court marker for a game the ancient Mayas played. The game is somewhat like a mixture of basketball and soccer and is played with a hard rubber ball about the size of a grapefruit, said John E. Clark, the director of the museum. The players tried to move the ball to the other side of the "I" shaped court without using their

Student Spotlight: Eric Spotted Elk

Future Missionary and Scientist

by Melissa Bean

A young Cheyenne BYU student from Oklahoma and Blanding is making a mark in the world of science. As a high school senior, Eric Spotted Elk won the 1991 National Science Fair and the 1991 National Science and Engineers Fair, both in Florida. Other awards include recognition as a Utah Sterling Scholar in Mathematics, and a Minority Young Achievers Award given by Governor Bangert of Utah.

Now a freshman at BYU, Spotted Elk said he felt this was where he needed to come to be ready for his mission. He has been called to the Macon, Georgia mission. He feels that his decision to come to BYU was a good one because being here has helped him grow, personally and spiritually.

As far as personal growth, Spotted Elk feels he has begun to "build a new life" here at BYU. "When you come to college you start to expand your identity," he said. College has also strengthened his belief that learning is more



important than a letter grade. Although learning and achievement seem to come as a pair for Spotted Elk, he works to be educated, not recognized. He said his parents, Navitt and Maxcene Spotted Elk, have always encouraged him to take advantage of chances to learn.

Spiritually, Spotted Elk has found a new identity as well, one tied to his heritage. He has found and learned to value the spiritual side of being a Lamanite. He recognizes the unique-

ness of his ancestry and appreciates the promises made to his people. He feels that being at BYU this year has readied him to serve his mission.

"Here, away from home, you really have to search to find out if the Church is true," he said. Being on his own has forced him to do that searching. Of his mission call, he says, "Georgia has a place for me."

Besides his parents, Spotted Elk has worthy heroes. His most well known role model is Captain Moroni. Spotted Elk admires his intensity, dedication, and the passionate way he lived his life. Spotted Elk paraphrased Alma 46:12 where Moroni raises the title of liberty. He said he wants to live his life that intensely.

Spotted Elk has definite plans and dreams for his future. He wants to be the very best at one thing in his life. Someday, he hopes discover something totally new in his field, electrical engineering. ■

(Museum Continued)

hands. "The game had deep ritual overtones and on occasion, the losers were sacrificed," said Clark.

A copy of a stone carving from Mexico is particularly fascinating to LDS Church members, because of its possible connection with the Book of Mormon. In the early 1960's, studies by Dr. M. Wells Jakeman of the BYU department of Archaeology indicated that certain features of Stela 5, the carved stone, seemed to correspond to features of Lehi's vision of the Tree of Life.

A copy of the famous Rosetta Stone is also displayed. The Rosetta Stone allowed archaeologists in the early 1800's to decipher Egyptian writing, because it bore parallel inscriptions in Greek and in ancient Egyptian demotic and hieroglyphic characters.

One of the problems the museum faces is that although it has thousands of artifacts, it has space to exhibit only a few hundred. "Artifacts are curated and stored in the building. We don't have enough space to exhibit more of them. Besides, exhibits are very expensive to construct and put together," said Shane Baker, an archeologist with the Office of Public Archeology. Allen Hall, the museum's present location, is only a temporary site, said Baker.

The museum's plaster peels from the walls, and each nook and cranny seems taken up by storage bins and cabinets, making the building look like it is about to burst its seams. Luckily, because the museum's building looks like an ancient artifact itself, there are plans to build a new museum facility next to

the Bean Museum of Natural History.

Visitors to the museum seem to be very satisfied. Comments in the museum's guest book include: "Very nice exhibit. Not too large so we didn't get tired or bored," from Ramon and Robie Abarva, of El Cajon, Calif. "This is a wonderful resource for us. The children got all kinds of creative ideas to try on their own," wrote Melanie Hoffman, of Provo, Utah.

The Museum of Peoples and Cultures is an important resource at BYU. Located at 700 N. 100 W., in Provo, it is open weekdays from nine to five and admission is free. The historical artifacts it displays give an important glimpse of the world's ancestors and their customs. ■



How many of these do you recognize? These figures from the BYU Indian Education Department about 1980 were caricaturized by artist Vincent Craig. For a story about Craig now, see page 5.

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